THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"They that deny themselves will be sure to find their strength increased, their affections raised, and their inward peace continually augmented."—MATTHEW ARNOLD.

No. 40, Vol. LXXII. Thursday, October 6, 1910. Price One Penny.

COMMON TRAITS IN "MORMONISM" AND THE PRIMITIVE CHURCH.

"MORMON" elders and the leaders of the Church of Christ to-day do not choose the ministry as a calling, but preach the gospel because called and commanded of God. In John 20:21, Christ says, "As my Father has sent me, even so send I you," and in John 7:16, he says again, "My doctrine is not mine, but His that sent me." The same claim to divinity in the primitive Church and in the "Mormon" Church to-day leads us to look for other resemblances.

The Lord chose neither the learned philosophical Greek nor the theologically trained Pharisee nor Sadducee to be His apostles, but the unlearned, character-strong Peter the fisherman, Matthew the publican, Joseph Smith the farmer-boy, and Brigham Young the carpenter. Now, as then, the words of Paul are true, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence." (I. Cor. 1:26-29.)

The doctrine announced by such men appeared to the learned Jew as blasphemy (John 10:33, 36; Acts 6:11), and to the Greeks as "foolishness"; to men of our day, this doctrine restored and announced by servants gifted of the Spirit and frequently of no more

worldly learning than Peter, is not even "Christian." "The Jews require a sign and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." (I. Cor. 1:23-25.) The *Encyclopedia Britannica* (Vol. 16) says, "The Mormons no longer claim to be a Christian sect." The writer of the article states the doctrines of the saints for them, but not as they would have them put. In like manner in the first three centuries of Christianity, the followers of Christ were alleged to believe almost anything but their true tenets. True, the "Mormons" do not claim to be a "sect," but profess to be the only Church of Jesus Christ.

The Pharisees and the Sadducees derived their authority for their differences largely from tradition and from a study of the Jewish scriptures; and the churches of to-day get their's principally from tradition and from the perusal of the Old and New Testaments. Christ's apostles quoted the scriptures frequently to prove their *doctrines* but their *authority* came direct from heaven. The same is true as to the authority of John the Baptist. He says that he was sent by a heavenly messenger to baptize: "* * * but he that sent me to baptize with water, the same said unto me * * *" (John 1:33.) The saints quote the scriptures, too, and value them as God's word, but their authority to act in His name is by revelation from Him through His Son Jesus Christ. However, since God is unchangeable, His doctrines will harmonize with each other from age to age. The Savior added to the teachings of Moses, but, in spirit, can hardly be said to have contradicted them.

To the despised gospel the present day world has applied the derisive epithet "Mormonism"; in like manner, the Antiochians, not content with the term "brethren" (Romans 10: 1), or "saints" (Romans 1: 7) as used by the followers of Christ themselves, must invent the word "Christian." "And the disciples were called Christians first in Antioch." (Acts 11: 26.)

The latter-day Church has been reproached because its followers are largely from the "laboring masses" (*Encyclopedia Britannica*, 9th ed., vol. 16, p. 826) and industrial classes. In answer to John's question: "Art thou he that should come or do we look for another?" the Savior answered, "The poor have the gospel preached unto them." (Matt. 12: 3, 5.) Again, "Then came the officers to the chief priests and pharisees; and they said unto them, Why have you not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?" (John 7: 45-48.) But few of the Pharisees and Sadducees joined Christ; but few ministers have joined the "Mormons."

In the first chapter of Acts, verse 13, the apostles assembled in an "upper room"; in chapter 20, verse 8, Paul preaches in an "upper room"; and the meetings of the saints "on the first day of the week to break bread" were held at first in private houses or in the open-air, later in basilicas described (Funk, Kirchengeschichte pp. 182-3) as being rectangular in shape and without ornament of any kind. Their baptisms occurred in ponds, rivers, lakes, and in the ocean (New Testament: Funk, Kirchengeschichte p. 313), and only at a later date in church buildings. This simplicity was a special reproach to the splendor-loving Greeks and Romans accustomed as they were to an elaborate ritual, magnificent temples, and special dress of those officiating. The "meetings" of the saints to-day are said to be too simple to constitute worship.

Christ's apostles were forbidden by the ministers of an established church to preach, "And they called them, and commanded them not to speak at all nor teach in the name of Jesus." (Acts 4: 18.) The Sadducees and Pharisees pretended to recognize Moses, but acknowledged neither Christ nor His apostles: "Then said they unto him again, What did he (Jesus) to thee? How opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? Will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is." (John 9: 26-29.) The people, often indifferent, thought perhaps that "the religion of their fathers was good enough for them." Not only did the Pharisees and Sadducees represent the established order of things, but, as exponents of Judaism they were learned in the language of the scriptures, no longer spoken by the people; they had been trained in the history of the nation, in the traditions of the Church, and in Jewish jurisprudence; they regarded Christ's apostles as "unlearned and ignorant men" (Acts 4: 13) and the Savior Himself as the "carpenter's son." (Matt. 13: 55.)

The Jews, and for the more part, the Greeks and the Romans, discredited the disciples' narrative of the resurrection. Why had the Savior appeared to the apostles and to a few others, perhaps five hundred in all, and not to them? Why hadn't He appeared publicly at Athens and at Rome? Why didn't He show Himself openly to all the world?

Can we believe the revelations given to Joseph Smith? Why should the Father and the Son have appeared to him rather than to some one else—to us? Why should the gold plates from which Joseph Smith translated the Book of Mormon be shown to twelve men only, including the prophet himself? Why aren't they now in the British Museum or some other museum where we could see them, and where learned men could examine them? That would be an approach to scientific proof; then, we think, we could believe.

From our own reasoning, we might answer: first, the seeing of a personage in Greece or Rome, or the exhibition of the plates in a museum would only be a fact in the relative field of knowledge, and we expect it to prove something in the absolute. There have been many false Christs and many spurious documents, some of them religious. Secondly, could we have a certain knowledge of the divinity of God's work, immediately, and without personal effort, our action in seeking the good might be influenced by the fear of punishment or the hope of reward, and in that event would not have the same ethical value as when we seek the right for the love of what is good in order to bless our fellowman; and not having these doubtful proofs, it is in this way, if at all, that we ordinarily search for it.

But if Christ did not appear to all the world as He easily could have done, then what was God's method of making His plan of salvation and His Son's resurrection known to humanity? Peter answers thus: "And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day and shewed Him openly; not to all people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of the quick and the dead." (Acts 10: 39-44.)

(To be continued.)

PARENTAGE OF ANCIENT AMERICAN ART AND RELIGION.

(Continued from page 614.)

4. Enclosed Courts, and Simplicity in General Plan of Edifices.

The palace temples of Assyria were series of halls and chambers, and the structures that enclosed them in Sargon's royal residence, for example, consisted of a series of buildings ranged around immense courts—there being a number of the latter.

An exact counterpart of this simple plan with its associated courts, is found in the ruined palaces of America, as anyone will perceive from an examination of the plan of the Palenque palace; and from a perusal of the text of Stephen's works, and that of Baldwin. "A bewildering maze of courts and buildings" is a portion of the description given by the latter of some ruined structures at Mitla, and there is all the other evidence required to show that the Assyrians never did out-do the ancient Americans in ranging buildings around open courts. This architectural feature was equally characteristic of the structures built by both peoples respectively.

5. Parallel Halls.

The long, narrow room or hall style of apartments seems to have completely entranced the Assyrians, and so a spacious room at Nimroud, one hundred and sixty-two by sixty-two feet, was divided lengthwise by a wall twelve feet thick, making two halls of the original, and equal to each other in size (*American Encyclopedia Britannica*) or one hundred and sixty-two by twenty-five feet.

Not to be outdone in matters Assyrian, architecturally, the builders of the "Casa del Gobernador" at Uxmal, also divided a large apartment, sixty by twenty-seven feet, by a wall three and a half feet thick—the builders apparently observing about the proper proportions in the thickness of the dividing wall to that in the Assyrian pattern. No implication that the American builders ever saw the parallel halls at Nimroud is intended; but all the facts relating to this matter of parallel halls manifest quite plainly that the conceptions of the American architects were cast in an Assyrian mold, and case-hardened thoroughly, too, since the great palace at Palenque has two parallel halls, or corridors, running round all four of its sides. In front, these are about nine feet wide. The whole compass of the building is several hundred feet.

6. No Windows.

Speaking of the apartments in the Chaldean buildings, Ridpath says that it is not known by what means light was admitted to them; nor were the palaces of the Babylonians pierced for windows; and no known remains of them have been found among the Assyrian ruins. How a people who were so civilized as the Babylonians, and so far advanced in many of the useful and the fine arts, endured to live without natural light in the vast interior of their palaces, is a characteristic not easily accounted for, but they evidently did so live, unless they had some device, for admitting light, that is not known.

A similar lack of lighting facilities was also existent in the ancient American structures. An exception must be made in favor of the Peruvians, who erected some buildings that were provided with window apertures; but throughout all the other regions of America where once a highly civilized race of people dwelt, their finest edifices show that, like the Babylonians of old, they did not have windows. The light that entered through the doorways seems to have satisfied their desires and needs; but even with this inadequate lighting arrangement, we find that often, as if natural light were a burden to the ancient lords of America, an inside wall, with little intervening space between it and the outer one, was built up, thereby shutting out almost completely the light that did enter through the exterior doorways; and as in the example of a palace at Uxmal, a long outside wall was sometimes erected without any means of egress, or for the admission of light.

These remarks are made in view of the fact that a few apertures altogether have been found in walls of buildings not within the confines of Peru. This departure from general conditions is valued at its full worth. If those apertures were intended for windows—which is by no means certain—then it is manifest that all the civilized peoples of this land in early times understood a superior plan for admitting light to their dwellings; and their failure to avail themselves of its benefits wherever needed, shows how firm was the grip that Babylonian customs had upon them, for like their progenitors across the seas, they burrowed in the gloomy recesses of their palatial abodes without the natural light of day. The advanced stage of the civilization of both the Babylonians and the ancient Americans, while content, nevertheless, to live under the barbarous conditions just noticed, *and in palaces* at that, are inharmonious, but mutually shared mental characteristics, which serve to impress us strongly with the belief that all these peoples learned their arts in the same school, and were mentally dove-tailed to fit together as a family unit.

7. Sculptured Pavements.

No one should pass this specification by with a superficial notice: for the idea of sculpturing a pavement is eminently unique and distinctive. The description of the Assyrian example is found in the *American Encyclopedia Britannica*, and is as follows: "Of ornamental pavements there are admirable examples from Kouyunjik at the British Museum, and from Khorsabad at the Louvre, both covered with delicate carving in alabaster of nearly the same pattern. It is difficult to conceive how such delicate work could have been used in paving, and still retain its beautiful sharpness, for it was not filled in to protect the pattern."

Turning our view to specimens of similar work in ancient America, we find an account of them given in the volumes just named. Speaking of a magnificent palace at Uxmal, it says that "the flat roof of the building has been externally covered with a cement. In a building placed on a lower level is a rectangular court, which has been once wholly paved with well-carved figures of tortoises in demi-relief. These are arranged in groups of four, with their heads placed together; and from the dimensions of this court, this 'Sala de las Tortugas' must have required 43,660 of such carved stones for its pavement."

Now, unless it can be shown that such work in pavements is not uncommon, or that it might be readily suggested originally to the architects of a people wholly unrelated, and unknown to each other, the carved Assyrian pavements and those at Uxmal in America must stand as manifest evidence that the ancient people of this country and the Assyrians are related by racial ties, or, at least, got their artistic ideas from the same source.

But such work is not common. On the contrary, it is extremely

rare—perhaps never found outside of Babylonian regions and in America; nor is the conception of such work readily suggested to the mind, or specimens of carved pavements would be more widely discovered.

8. No Internal Staircases.

The *American Encyclopedia Britannica* states, that so far as it is aware, no internal staircases have been found in the ruined Assyrian buildings, and wanting there one could scarcely expect to find that the Babylonians or the Chaldeans made use of them. Stephens, describing a tall building at Palenque, observes that "there is no staircase, or other visible communication between the lower and upper parts of the building." Respecting another of the tall buildings there he remarks that "as before, there was no staircase or other communication inside or out, nor were there the remains of any." Remains, however, of staircases exist in two other buildings at Palenque; in one instance in the edifice which is distinguished as "Casa No. 4," and the other is in the tower of the palace there. It is clear from these facts that the ancient Americans understood how to design buildings with internal staircases, but the Babylonian plan of getting along without them was too well fixed to be deviated from generally by the ancient architects of this land. The immense flat roofs of some of their structures would have made admirable view-points, with the additional advantage of affording opportunities for out-door sleeping, in a hot climate, where plenty of fresh air could be enjoyed. But though they knew how to provide facilities, easy of access, for enjoying the pleasures aud benefits mentioned, together with others, they could not or would not trangress against the customs of the old Babylonian homestead.

Such facts as these, with others already submitted, show common and peculiar mental characteristics, which, we think, can be attributed with little reason to peoples of no racial affinity; while on the other hand, they manifestly offer good ground for concluding that those who manifested these like traits in common, under the favorable conditions of a highly civilized life, were of one and the same family.

(To be continued.)

So take joy home,
And make a place in thy great heart for her,
And give her time to grow, and cherish her,
Then will she come, and oft will say to thee
When thou are working in the furrows—ay,
Or weeding in the sacred hour of dawn,
It is a comely fashion to be glad,
Joy is the grace we say to God.

Jean Ingelow.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 6, 1910.

ENVY BLINDS AND CHEATS US.

WHOSOEVER is swayed by envy stands in his own light and loses possible blessings. Next to the sin of disobedience, envy played a prominent part in Satan's earliest attempts to pervert the human race. Following the expulsion of our first parents from the Garden of Eden, God exacted compliance with certain simple rules and regulations, which He found in His infinite wisdom to be necessary and good. The sin of disobedience had already been introdnced into the world, and Cain, the first-born, fell an easy victim to it. He failed to perform his offering in the manner prescribed and was given evidence that he was not accepted. He observed, however, that his brother Abel was in favor with the Lord, and then the poison of envy entered into Cain's heart. He stood in his own light so that the thought of repenting and doing better did not enter his mind. He lost the blessing he might have had if obedient, and his happiness and peace of mind were gone. He envied his brother and coveted his brother's goods, and these two sins led to the crowning offense of all, the shedding of human blood. Envy and covetousness have continued through the centuries, and many and various are the sins these twain have begotten.

The great king, Saul, furnishes a striking example of the loss of light, dignity and power, as a result of envy. Through the voice of Samuel, the prophet, God sent Saul, whom He had made king over Israel, to destroy Amalek; bnt Saul coveted the herds and flocks of the Amalekites and disobeyed the Lord in that degree. For this refusal to obey, the Lord rejected Saul as king, and chose David whom Samuel anointed. Saul continued for some time to reign as king, and in recognition of David's valor placed him high in command of the armies of Israel. But one day the armies returned victorious from an engagement with the Philistines, and "the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instrnments of music. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him; and he said, they have ascribed nnto David ten thousands, and to me they have ascribed bnt thousands; and

what can he have more but the kingdom? And Saul eyed David from that day." (I. Samuel 18: 6-9.) And from that day, too, Saul became a murderer, for, although he did not accomplish it, he sought diligently to take David's life. Envy blinded him to righteousness, and evil filled his heart to the exclusion of all happiness. In his fear and misery, after the death of Samuel, Saul had the witch of Endor call up the spirit of the prophet, that he (Saul) might know what the future held in store for him. These fateful words came to him with telling force: "The Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David: because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek." Saul further learned that he with the hosts of Israel should fall into the hands of the Philistines and be overcome. It came to pass even as the spirit of Samuel had foretold, and when Saul found himself surrounded by the Philistines and all hope of escape cut off, he said to his armorbearer: "Draw thy sword and thrust me through therewith, lest these uncircumcised come and thrust me through, and abuse me. But his armorbearer would not; for he was sore afraid: therefore Saul took a sword, and fell upon it." (I. Sam. 31: 4.) What a fall; from the throne of a mighty king chosen of God, to the depths of a suicide's grave! He began by disobeying the Lord's commands, which opened the way for the entrance of envy and covetousness, and he ended his life full of sin and disgrace.

The brothers of Joseph, who was sold into Egypt, hated him because he found favor in the eyes of their father. They gave way to their envy, and afterwards they "came and bowed themselves before him with their faces to the earth." And there are many other examples in the Book of the Jews.

The disaster which overtook a whole race, as the result of envy is tragically depicted in the story of the Lamanites, or American Indians. The Prophet Lehi left Jerusalem with his family 600 B.C. When they had gone some distance on their journey, the Lord made known to Lehi in a dream that he should send his sons back to Jerusalem for some valuable records which were in the possession of Laban. Laman and Lemuel demurred, saying it was a hard thing that their father required of them, and they called him a visionary man. But Lehi knew it was a commandment of God, therefore he persuaded them to go. In their first attempt they were unsuccessful, and were about to return empty-handed, but Nephi, who was younger than Laman and Lemuel, rallied the company and led a second, and a successful effort. The elder brothers were chagrined over their own failure and Nephi's success, and the breach began which with the flight of years widened into an irreparable chasm. The company journeyed on by land and by sea until the Western Continent was reached. In his forceful poem, "The Lamanites," Elder Charles W. Penrose writes as

follows of them in the first stages of their history in the Promised Land:

"Here settled Lehi with his little band,
Blest and supported by Jehovah's hand;
Till cursed feuds made them no longer one,
For Laman, faithful Lehi's eldest son
Hated his brother Nephi, whom the Lord
Had chosen to minister His sacred word.
Like Lucifer, he sowed the seeds of strife;
Deep root they took and budded into life."

Several lines are devoted to a description of the felicity enjoyed by the righteous Nephites; then he proceeds:

"But meanwhile the Lamanites waxed fierce and strong:
They taught their children to avenge the wrong
They thought that Nephi, aided by his friends,
Had done the Lamanites for selfish ends,
They lived by hunting, robbery and strife;
They scorned the doctrines of eternal life,
God cursed their offspring with a dark, red skin,
Dark was their fate, for darkness reigned within."

These factions continued on through succeeding generations. War and tumults were rife, prophets were sent of God to warn the wicked of the judgments to come, and the way of salvation was taught. A few Nephites were prepared to meet the Savior when He visited the Western Hemisphere, and although the nation repented and became converted after Christ's visit, yet some drifted away and precipitated wars that resulted in the extinction of the nation. The poem reads:

"Rejected wilfully the Lord's commands,
Once more divided into hostile bands;
Nephites and Lamanites with fury fought,
Till the fair Nephites dwindled into naught;
And the fierce Lamanites, accursed, base,
Are now a wild and savage Indian race."

All this is ancient history, but the moral is clear. And, these instances stand out prominently because they occurred in high places; were so tragic in their results, and so widespread in their influence. But it is the same thing, though less generally apparent that causes much of the enmity, the feuds of our own times, and the petty strifes and ill-feelings among neighbors. It is one of the formidable enemies that will have to be "put under our feet" before we can enter the glory prepared for the righteous. It was envy, fed and supported by kindred evils, that caused the Laws, the Higbees and the Fosters, with their ilk, to turn traitors to the Prophet Joseph Smith. It was envy in the hearts of their slothful neighbors in Missouri, that drove the saints from that State, leaving a foul blot on the name of the commonwealth. It is envy that keeps the fires of hate so furiously flaming in the

hearts of the Reorganites, and has ever been the chief incentive of their activities. In a word, envy intrudes its poisonous presence into every phase of society, and the present day discloses little, if any, diminution of its influence. It enters into the sacred precincts of the family circle. Class-hatred is nourished by it. Communities are retarded in their march toward higher civilization by its baneful presence, for men feel resentment when another moves ahead, and they find delight in blocking his progress. Instead of lending a helping hand where merit raises its hopeful face above the waves of humanity's sea, envy is there to crowd it down and smother it.

Is envy irrepressible? Is there no cure for it? Yes, there is a cure. The gospel of Jesus Christ rightly understood and applied, holds a panacea for every ill. But the remedy must be applied at once, for the older we grow the harder it is to reform our characters. When we feel the venom of envy creeping through our veins, remember that in the laws of Christ we have a refuge. He said: "Be ye perfect, even as your Father which is in heaven is perfect." That state cannot be reached with envy in the heart, and He knew it. When asked what one should do to reach the perfection of the Father, He said: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.' (Mark 12: 30-34.)

The remedy, then, which the gospel holds out in this case is Love—love of God, and love of our neighbors. If we can put that rule into operation it will overcome a multitude of evils. But, how shall we manage to apply it? The seeds of envy are already deeply implanted within us, and vigorous treatment will be necessary to remove their effects. Let us use an example.

Many physical culturists have been eminently successful in overcoming bodily weaknesses, and producing in their stead vigor and strength. The central idea in all their systems is right, clean living, with a bodily exercise especially designed to strengthen the weak parts. But in addition to the specific exercise, others of a supplementary character are employed. The specific exercise is intended to strengthen the vital muscles, but such development cannot become vigorous, and thus effectual, without strengthening the related muscles; hence the auxiliary exercises.

Now, the gospel remedy for envy is the strengthening of the attribute of love. That is the way pointed out: "Love thy neighbor as thyself," and when that is accomplished, envy will have vanished. But with most of us there is lacking the power to say: "Let there be light," and there is light. The vitality of our love has become depleted through frequent non-use. The Great Culturist has prescribed the remedy, it is for us to apply it. But being frail and full of faults we do not respond very readily to treatment. So, the wise thing to do is to employ auxiliary developers simultaneously with the great cure. For this purpose there is perhaps nothing more helpful than studying and attempting to practice such sentiments as these:

"Just stand aside and watch yourself go by;
Think of yourself as he, instead of I;
Note closely, as in other men you note,
The bag-kneed trousers and the seedy coat.
Pick flaws, find fault, forget the man is you,
And try to make your estimate ring true.
Confront yourself and look you in the eye;
Just stand aside and watch yourself go by.

"Interpret all your motives, just as though
You looked on one whose aims you did not know.
Let undisguised contempt surge through you when
You see you shirk, O commonest of men!
Despise your cowardice, condemn whate'er
You find of falseness in you anywhere.
Defend not one defect that shames your eye.
Just stand aside and watch yourself go by.

"Then with eyes unveiled to what you loathe;
To sins that with sweet charity you'd clothe,
Back to your self-walled tenement you'll go
With tolerance for all who dwell below.
The sins of others then will dwarf and shrink;
Love's chain grows stronger by one mighty link,
When you, with he as substitute for I,
Have stood aside and watched yourself go by."

The place to begin this treatment is with number one, and then let your light so shine that others seeing your good works may be encouraged to do likewise. It may be a long road to travel, but it must be covered if we hope to enter the Celestial City. To begin with, remove the noxious growth and then cultivate the spirit of love to fill the void. To attempt to effectually root out the evil without applying the antidote is vain. There must be both the rooting out and the building up. David Starr Jordan says: "The only way to reform is to stop! stop! stop! *and go at once to doing something else.*"

The gospel gives strength. It shows us the Fountain Head of all good impulses. It teaches us to draw from the Source of all that makes for happiness. It is the light that shines in dark

places disclosing our frailties. With this knowledge and hope it should in time become possible to sing, with full realization of accomplishment, these words of the poet:

"I will start anew this morning, with a higher, fairer creed;
I will cease to stand complaining at my ruthless neighbor's greed;
I will cease to sit repining when my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.
I will look sometimes about me for the things that merit praise;
I will seek for hidden treasures that escape the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.
I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own."

MINUTES OF IRISH CONFERENCE.

THE Irish semi-annual conference was held in Belfast, October 2nd, 1910, at 48 York Street. There were present, President Rudger Clawson and family, Elder S. Norman Lee of the Liverpool office, President W. P. Monson of London conference, Elders H. W. Bond and H. B. Clawson of the Sheffield conference, President William W. Osborn of the Irish conference and twenty-six traveling elders.

The first meeting began Sunday morning at 10:30. The opening prayer was offered by Elder H. B. Clawson. The Sacrament was administered by Elders William W. Freckleton and W. H. Bolton. During the passing of the emblems, the elders sang most excellently the hymn, "Rev'rently and meekly now."

President Osborn bade the saints and visitors welcome and asked the blessings of the Lord upon the conference and visitors.

Elder H. R. Merrill, conference secretary, read the statistical and labor reports, which were accepted.

Elder D. P. Williams, presiding elder of the Belfast branch, reported and discoursed on the Book of Mormon as fulfillment of prophecy.

Brother Fred Baker, presiding elder of the Dublin branch, reported his district and bore his testimony.

Four voices sang as a duet, "Speak to me kindly. dear Papa." The singers were the Sisters Horton and Scott.

President Clawson said, "We have the same facilities for worship as they have in Zion. We need not go to Zion, or any particular place to worship the Lord, especially where we have the power of the Priesthood and an organization such as we have here." Read figures showing the amount of work done in this conference; then some further figures giving the aggregate of the work of the two thousand elders in the world.

Meeting was dismissed after singing, and prayer by Elder Elijah Davis.

The afternoon meeting commenced at 2:30. Elder James W. Fitches offered prayer.

Elder Leo L. Harris, who is soon to return home, spoke of the restoration of revelation and the re-establishment of the Church of Christ.

Elder Horace W. Bond, of the Sheffield conference, discoursed upon the personality of God, "For this is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent."

Elders A. A. Ellis and Elijah Davis sang, "Sometime, somewhere."

Elder Ellis, who is to return to Zion on the 15th, spoke of his missionary experience, saying, "We are spoken well of where we are known, though we may be evil spoken of where we are not known." Bore a stong testimony.

Elder Hyrum B. Clawson, of the Sheffield conference, spoke of the remarkable unity among the Latter-day Saints. "Man hasn't done this by his own power and wisdom, but it is the result of the unifying Spirit of God."

President Clawson spoke on the relative proof of the authenticity of the Bible and the Book of Mormon. He said, "If anyone should ask me on what grounds I believe the Book of Mormon to be true, I would tell him, 'On the same grounds as you know the Bible to be true, and on the additional grounds of its substantiation by modern testimony. It is corroborated by the Bible and contains the doctrines of Christ as given to the inhabitants of the Western Continent.' It doesn't supercede the Bible; it supports and sustains the Bible."

Benediction was offered by Elder Albert H. Powell.

The evening meeting commenced at 7 o'clock. Prayer by Elder D. M. Powelson.

President Osborn presented the names of the general and local authorities, who were all accepted.

Elder S. Norman Lee said the Latter-day Saints were a peculiar people, so regarded because they worship as did the saints of old. Showed some reasons for believing in the standard works of the Church.

Elders Beatie, Fitches, Corbridge and Merrill sang a quartet, "See, the mighty angel flying."

President Walter P. Monson of the London conference spoke of the personality of God, showing that while God is a Spirit, He has also a body. The fact that Christ ascended unto His position at the right hand of the Majesty on high, with His resurrected body, is proof of the fact that the body is necessary to exaltation, rather than a hindrance. In God's economic plan of progression there are no steps backward.

Benediction was offered by President Clawson, and the conference was adjourned for six months.

A Priesthood meeting was held on Saturday afternoon, in which reports of the elders were given and appointments made. On

Monday morning, President Clawson met with the elders and gave them good and timely instructions pertaining to their work in the ministry, answering some points of doctrine.

The report of this conference would not be complete without mention of the singing. The male choruses and quartets, under the able direction of Elder Alma A. Ellis, were excellent, and the congregational singing was very pleasing.

HARRISON R. MERRILL, Clerk of Conference.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home October 1st, 1910, per s.s. *Megantic*: From Great Britain—K. Walter Bird, Kendall U. Brown, Harold L. Smith, Charles W. Hall, James Walker. From the Netherlands—D. H. Thomas, S. D. Thurman. From Switzerland and Germany—Joseph E. Huber, William H. Luthy, George M. Cope. From Scandinavia—E. W. Jensen, K. J. Knudsen. With the company were thirty-nine emigrants in charge of Elders George M. Cope, S. D. Thurman, and E. W. Jensen.

Successful Social.—A farewell social was given at Durham House, in Liverpool, Friday evening, September 24th, 1910, in honor of Elder Ralph H. Jones. A program of considerable merit was given by elders, saints and friends. Mr. Hawkins, organist of the Hartington Road Congregational Church, rendered valuable service as accompanist, and also contributed two numbers, comic songs, on the program. President Clawson, on behalf of those who contributed, presented Elder Jones with a fine umbrella, preceding the presentation by a few words of goodwill and Godspeed. Elder Jones responded in a neat speech, expressing his pleasure in the numerous acquaintances he had formed in this land, and his appreciation of the token presented him.

Baptisms.—A baptismal service was held at the Corporation Baths, Darlington (Newcastle conference), September 27th, 1910, when one more soul was added to the fold of Christ. Elder O. C. Jensen officiated.

A baptism was held at the Glynn Pits Pond, Pontypool (Bristol conference), September 25th, 1910, at which one more member was added to the fold of Christ, Elder George F. Price officiating.

A baptismal service was held at Dover (London conference), September 24th, 1910, when one person was initiated in the fold of Christ. Elder E. E. Smith performed the ceremony.

A baptismal service was held in Newbury, Berkshire (London conference), October 1st, 1910, when one person was baptised into the fold of Christ, Elder J. S. Nalder officiating.

On October 2nd, 1910, at the Dundee Public Baths, Dundee (Scottish conference), a baptismal service was held, three souls being added to the Church, Elder Paul Condie officiating. The ordinance proved to be of great interest to our friends, and many acknowledged their impressions.

On Thursday evening, September 29th, 1910, a baptismal service was held in the Heywood Baths, at which two persons were added to the Church. One of the candidates was from the Rochdale branch and one from the Bury branch of the Manchester conference, Elder David R. Wilding performing the ordinance.

At a baptismal service held in the Gorbals Baths, Glasgow (Scottish conference), Saturday, October 1st, 1910, six persons were baptised, Elders Arthur N. McGhie and George G. Campbell performing the ceremony. Four of the converts were from the Paisley branch and two from the Kilmarnock branch.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXXVI.—THE APOSTASY.

Text: (See subdivisions below and also "New Witness for God," Roberts, Chapter 7.)

I. RISE OF FALSE TEACHERS.

Matthew 7: 15; Acts 20: 29, 30; I. Timothy 4: 1-3.

II. THE GREAT AND ABOMINABLE CHURCH.

Daniel 7: 25; Revelation 17: 1-6; I. Nephi 13: 4-9; 14: 9-12; 22: 13, 14; Doctrine and Covenants 29: 21; 86: 3, 88: 94.

III. THE LAST DAYS.

II. Timothy 3: 1-7; Matthew 24: 4-12; II. Nephi 27: 1; Doctrine and Covenants 38: 11.

IV. THE EVERLASTING COVENANT BROKEN.

Isaiah 24: 2; Doctrine and Covenants 1: 15.

V. A FALLING AWAY BEFORE THE GATHERING DISPENSATION.

II. Thessalonians 2: 1-13.

VI. THE GOSPEL TO BE RESTORED.

Revelation 14: 6-7.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.